And they fastened the new

with a rope about the waist, and [guards] held them tightly [with it] when they [went forth to] urinate. And when it was midnight, then hair was cut from the [crowns of] the heads of all of them; they cut their hair as hath been told and published. And when their hair had been cut, then feathers were pasted [to their heads], and also they pasted feathers [to the heads of] the women. And, as during the night, none of the guards might sleep by day.[10]

ic tetzoncujoa, quintzoncuj: in juh omjto, in juh omoteneuh: auh in onteztzoncujoac: njmã ie ic tepotonjlo, no quinpotonja in cioa: auh in juh ceiooal, aocac ma ontlacacochi in tlapixque. 796 x [514]

And when day began to break and it grew bright, thereupon (as hath been told) were burned the [bathed ones' raiment]; when these were burned, then once more they entered indoors. And some did not burn their belongings, but offered and gave them to others.

Auh in otlavizcalli moquetz, in ie tlatlalchipaoa: njmã ie ic motlatlatlatilia (in juh omjto) in ommotlatlatlatilique: njmã ie ic no ceppa calaquj in inician: auh in aca amo quimotlatlatilia in jaxca, çan quitetlauhtia, çan quitzemamaca.

And when it dawned [again], then all were once more adorned. Thereupon they went to the place where they were to die; they went ordered in rows. When they reached where they were to die, then they danced and sang spiritedly. It was said that [they sang until] their voices cracked; that they were hoarse.

Auh in otlatvic, njmã ic no ceppa techichioalo: njmã ie ic vi in vmpa mjqujzque, motecpana: in onacique vmpa mjqujzque: njmã ie ic mjtotia, mocujca ellaquaoa: omach intonquitzatzaian, omach ihiçaoacaque: [533]

And when the sun had passed the zenith, then descended [he who was adorned in the likeness of] Paynal. He led and was first among the captives, who would become the fundament [of the ceremonially bathed victims]. When the captives died, then [they slew] the ceremonially bathed ones, who [were adorned in the likeness of] Ixcoçauhqui.

Auh in ie ommotzcaloa tonatiuh; njmã ie ic oaltemo in Paynal, quinoaliacana, iacattivi in mamalti, in impepechoan muchioa: in ommjcque mamalti: njmã ichoã in tlaaltilti in ixcoçauhq̃.

And when they had completely ended the slaying, when it was so, [then] all the chiefs and lords, who were men due great reverence, were ready, and stood waiting in complete array. Moctezuma led them. He had put on the turquoise diadem, the royal diadem.

Auh in ocentlanque mjquj in ie iuhquj: auh in jnquichtin tlatoque, in tetecuin in cenca mavizitililonj, ie ic manj, ça quichixtimanj omocencauhq̃, quinjacana in Motecçoma: ocontlali xiuhvitzolli, in tlatocaiotl: 796 x 301 [643]

And all put on their turquoise nose plugs and [their] turquoise ear pendants, [made of] fine turquoise. And some [had] only [ear pendants] made of wood and painted like turquoise. And they put on their sleeveless jackets and turquoise [blue] waist bands well ornamented, and the Xolotl jewel which had the form of a dog. [It was] made of paper and painted turquoise [blue]. And [they put on] breech clouts of paper painted with black stripes. And these were painted only with black.

yoan contlalia iacaxivitl in muchinti, yoã conaquja xiuhnacochtli, vel xivitl. Auh in cequintin çan quavitl in tlachioalli, tlaxiuhicujlolli yoan cõmaquja xicolli, xiuhtlalpilli, vel tlaiecchioalli, yoã in xolocouquj iuhqujn chichiton ic ietiuh; amatl in tlachioalli, tlaxiuhicujlolli, yoan iamamaxtli, acaxilquj injc tlacujlolli: auh çan tlilli injc tlacujlolli.

And in their hands were staves, which were small and shaped like weaving sticks and painted in two colors—red above and chalky white below. In either

Auh in inmac oonotiuh quavitl, çan tepitoton tlaxiotzopuztectli, chictlapãquj; in aco chichiltic, auh 796 x 293 [386]

10. "En aquella noche" ("on that night") seems to be the corresponding Spanish text of the *Florentine Codex*. See, however, Angel María Garibay K.: "Paralipómenos de Sahagún," *Tlalocan*, Vol. II (1946), p. 171, for a discussion of these two compositions.

The Iztac Ciuatl Ciuaquacuilli.

793 The Iztac ciuatl ciuaquacuilli also kept watch there and took care of the [Temple of] Atenchicalcan; and she was in charge of the sweeping and the laying of fires [there]. And any who made supplications [to the goddess] spoke to the Iztac ciuatl ciuaquacuilli. This one determined all that was done here at [the Temple of] Atenchicalcan.

The Keeper of the God Ixcoçauhqui, at Tzonmolco.

The duties of the Keeper of the God Ixcoçauhqui, at Tzonmolco, [concerned] the wood of the god Xiuhtecutli. He caused it to be cried abroad that it be gathered in the forests. And those who gathered it were only those youths whose right it was [to gather it]. And when they had gathered the wood of the god Xiuhtecutli, they piled it up in the priests' dwelling at Tzonmolco.

Tlaçolquacuilli.

514 The Tlaçolquacuilli was charged that he should guard and take care of [the Temple of] Mecatlan. And he put on his sleeveless jacket, and he had his gourd for tobacco. Much did he venerate the Temple here at Mecatlan. None might urinate here; and if 688 anyone did urinate here, then they seized him and brought him within. There they punished him and drew blood from him.

The Keeper of the God at Tecpantzinco.

The Keeper of the God at Tecpantzinco guarded and cared for [the Temple of] Tecpantzinco. And his task was to have charge of the offerings. He caused it to be cried abroad that offerings be made here at [the Temple of] Tecpantzinco.

Epcoaquacuilli Tepictoton.

793 The Epcoaquacuilli tepictoton was concerned with the songs. When anyone molded figures [of the 532 mountain gods], he consulted with him that he

Cihoaquacujlli iztac cihoatl.

In cihoaquacujlli iztac cihoatl çā no vmpa tlapiaia, vmpa tlamocujtlavjaia in atenchicalcan yoan ipan tlatovaia in tlachpanaliztlj in tletlalilizttli, yoan in aqujn vmpa monetoltiaia, ichoatl conilhujaia in cihoaquacujlli iztac cihoatl, muchi ichoatl quitzontequja in tlein vncan muchivaia atenchicalcā.

Iscoçauhquj tāmvlco teuhoa.

In jscoçauhquj tzōmulco teuhoa itequjuh catca, in xjuhtecuquavitl, qujtzatziliaia injc mocujtiuh quauhtla, auh in concuja çan ichoantin in telpupuchtin intequjuh catca, auh in oquicujto xiuhtequavitl, vmpa conquetzaia in tzōmulco calmecac.

Tlaçolquacujlli.

In tlaçolquacujlli, itequjuh catca, vncan tlapiaia, vncan tlamocujtlavjaia in mecatlan, auh in qujmaqujaia, izicol yietecōton ietinemj, cenca tlamavizotiaia in teupan, in vncan mecatlā, aiac vncan maxitzaia, auh in aqujn vncan omaxix, njman quitzitzqujaia, qujcalaqujaia calitic, vmpa quitlatzacujltiaia quiçoçoia.

Tecpantzinco teuhoa.

In tecpantzinco teuhoa, vncā tlapiaia, tlamocujtlavjaia in tecpātzinco, yoan itequjuh catca ipan tlatovaia in ventli quitzatziliitia injc tlamanaloz vncan tecpātzinco.

Epcoaquacujlli tepictotō.

In Epcoaquacujlli tepictoton ipā tlatovaia in cujcatl, iquac in aqujn tepiquiz ichoatl ichoatl conjlhujaia in qujmisquetzaz, qujnnavatiz in cujcanjme,

with eagle down — with tufts of feathers. It was called *teuetzelli*. And the shield banner was painted like the blood banner. And his four arrows he held together with his shield. And his left arm band was hanging from his arm; it was composed of [strips of] coyote fur, and from it hung paper cut in strips.

And when dawn broke, when it was now the feast day, early in the morning, then those who had made vows before him unwrapped him. Before him they stood in one row and offered him incense; before him they laid all manner of gifts — feast foods, rolls of amaranth seed dough. And this was when they had not yet taken him up and elevated him to Itepeyoc. And all the men, the young, seasoned warriors, were as if determined and eager to proceed with and observe the feast, and thus show, exhibit proudly, and demonstrate it to the Spaniards.

All hastened and ran, as they made their way toward the temple courtyard, in order there to dance the winding dance. And when all had assembled, then the start was made; then began the chanting and the winding dance. And those who had fasted twenty days, and[9] those who had fasted a year, stood aside facing the others. Those who hemmed in [the dancers had][1] their pine cudgels; whosoever tried to leave [the dance] they menaced with the pine cudgels. But one who would [leave to] urinate took off his net cape and his forked heron feather ornament. But one who did not at once obey, who would not be excluded, or who was mischievous, they soundly beat his back therefor, [or] his thighs, [or] his shoulders, and thrust him outside. They cast him out by force; they threw him on his face — he went falling on his face; he fell forth on his ear. No one in their hold took his leave.

The elder brothers of Uitzilopochtli — those who had fasted for a year — were much feared, looked upon with terror and awe, and dreaded. And those at the head, the great leaders, the participants, might leave. They did not detain them. Yet all the small boys, those with the lock of hair at the back of the head, with the back lock of hair, and those with the jar-shaped hair dress — they who had taken a captive with others' help, — the leaders, those called leaders of young men, who were unmarried, who had gone [to war] to take one or two [captives], they also held away. They said to them: "Go along there, knaves! You shall give a good example! Appear not before us!"

9. *Vnnu* is repeated in the MS.

796
778
[293]

Auh in otlatvic in ie ilhujuh ipan, in ioatzinco ie ic quixtlapoa in jvic monetoltia, ixpan oncenpanti quitlenamaquilia, ixpan quimana in izquican ventli in tlacatlaqualli, in tzoalilacatzolli. Auh in jquac in, aocmo quitlecavique, aocmo cacoquixtique in itepeioc: auh in ixquich tlacatl in telpopochtequjoaque iuhquin nececequetzalo, iuhquin in ioiolipā in jlhuitlazque, in ilhujtlamatizque, inje quintlattitizque, quintlamaviçoltizq, quintlaixtlatizque, in Espaõoles:

tlatotoca, netlalolo, vmpa itztiova in teuitoalco, inje vmpa nococololoa. Auh in ococenquixoac: njmā ie ic peoalo, ie ic vmpeoa in cujco yoan nococololoz. Auh in mocenpoalçauhque, yoan yoan in mocexiuhçauhque nepan jxtinemj: in tetzaqua imoocoquauh, in aquin quiçaznequj ic quitlaiciecalhuja in ocoquavitl: auh in aquin maxixaz quitlalitiuh icuechi, yoan iaztaxel. Auh in aquin çan njman atlatlacamati, in amo tetlaçaltoca in aquen tlatta, vel ic quicujtlavitequj, quimetzvitequj, caculhujtequj, caliticpa contopeoa, conchiccanaoa, conjxiquetza, mjhixiquettztiuh, nanacazitztiuh aiac temacnaoati:

796
778
535
[785]
[292]
514
[688]

cenca ichoā tlamamauhtiaia, tlamauhtiaia, cemjmacaxoa, cemjmacaxtincatca in jachvan vitzilobuchtli in mocexiuhçauhque. Auh in tlaiacatia in vevei tachcavan, in vevei chiva tel huel quiçaia, amo quintzacujliaia: auh in ie ixquich telputzintli, in cuexpaltzine in cuexpaltzitzineque, yoan in tzotzocolçque, in tepallamanj, in yiaque: in moteneoa in telpuchiaque, in ce ic nemj, in ce cacitinemj, in anoço vme cacitinemj no quintzaquaia: quimjlhuiaia, vmpa xiviā on nocne, anquiteittitia, amo techitto.

[785]
[302]

[p. 52 is blank]

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

deer, mallards, young dogs and other things of that sort in their part of the market, and let us also mention the fruiterers, and the women who sold cooked food, dough and tripe in their own part of the market; then every sort of pottery made in a thousand different forms from great water jars to little jugs, these also had a place to themselves; then those who sold honey and honey paste and other dainties like nut paste, and those who sold lumber, boards, cradles, beams, blocks and benches, each article by itself, and the vendors of *ocote*[1] firewood, and other things of a similar nature. I must furthermore mention, asking your pardon, that they also sold many canoes full of human excrement, and these were kept in the creeks near the market, and this they use to make salt or for tanning skins, for without it they say that they cannot be well prepared. I know well that some gentlemen laugh at this, but I say that it is so, and I may add that on all the roads it is a usual thing to have places made of reeds or straw or grass, so that they may be screened from the passers by, into these they retire when they wish to purge their bowels so that even that filth should not be lost. But why do I waste so many words in recounting what they sell in that great market, for I shall never finish if I tell it all in detail. Paper, which in this country is called *Amal*, and reeds scented with *liquidambar*, and full of tobacco, and yellow ointments and things of that sort are sold by themselves, and much cochineal is sold under the arcades which are in that great market place, and there are many vendors of herbs and other sorts of trades. There are also buildings where three magistrates sit in judgment, and there are executive officers like *Alguacils* who inspect the merchandise. I am forgetting those who sell salt, and those who make the stone knives, and how they split them

[1] Pitch-pine for torches